FIRST PRESBYTERIAN CHURCH,

RICHMOND, VA.

PROCEEDINGS OF THE CELEBRATION

OF THE

EIGHTIETH ANNIVERSARY

OF

ITS ORGANIZATION.

MAY 1, 1892.

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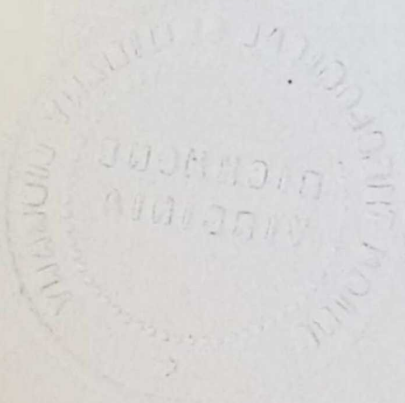

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INTRODUCTORY NOTE.

THE celebration of the eightieth anniversary of the organization of the First Presbyterian Church of Richmond, Va., was held by order of the Session of the church, on May 1st, 1892. The programme, prepared under direction of the Session, was properly carried out—Rev. Thomas L. Preston, D. D., the only surviving ex-pastor, delivered the sermon. An historical sketch of the Sunday-school was read by Mr. J. D. K. Sleight, and one of the church itself by Hon. B. R. Wellford, Jr. Addresses were delivered by Rev. Moses D. Hoge, D. D., and Rev. Robert P. Kerr, D. D., the former on "Portraitures of Four Pastors," and the latter on "The Church of the Present and the Future."

The sermon, sketches, and addresses are all contained in this memorial volume, which, it is hoped, may prove of interest and encouragement to all into whose hands it may come.

Gift of Publisher

SERMON

BY

REV. THOS. L. PRESTON, D. D.

"One generation shall praise thy works to another."—PSALM cxlv. 4.

WE are singing to-day the Hymns of the Ages. We are praising God as his people have always praised him. We gather and treasure up the sweet notes of the singers of Israel, and repeat the refrain of every anthem of adoration and praise that inspired lips have uttered. The music is not foreign to us; it is ours by inheritance. The generations past taught it to their children, and they in turn to us; and may our tongue cleave to the roof of our mouth if we forget Jerusalem and the praises that belong to him who dwells in the high and holy place.

We to-day can strike higher notes than any ever before reached. Our experience of the grace of God is larger than that of the generations past. Every day brings new tokens of his love, that inspire our hearts to nobler utterances of praise. We cannot look back upon all the way the Lord has led us these eighty years, as we are called to do to-day, and not utter from the heart thanksgiving and praise to him who has ordered our footsteps according to his word. With our songs are intermingled the minor strains that sorrow suggests. Adversity has given a depth of tenderness to our tones that no unalloyed joy could ever give, and full-voiced songs come only from those who have wept, as "poets learn in suffering what they teach in song."

You have not wasted the heritage that comes to you from the past. The history of your church which has been read

shows with what faith and patience and toil your congregation was gathered and organized. The prayers of the faithful in years long past have availed, and to-day you are strong and influential in the work of the Lord. Tradition tells of the noble men who preceded you in serving God in this church, and the names of many of them are household words. The *laudator temporis acti* may mourn a declension of piety, that seems to him to mark the present age, but the true prophet will see the slowly fulfilling promise that "all nations shall see the salvation of our God." In the zeal, the activity and the liberality of the present, he will perceive the harbinger of the church's completed work. There never was a time when Christ had more to love and serve him; never a time when men would more readily open the vein, and write with life blood their adherence to Christ's crown and covenant; never a time when a richer and fuller gospel was preached; never a time when purer lives vindicated the truth of God; and never a time when sweeter voices uttered the praises of the Most High. The vindication of the progress of piety is the lives of God's people.

A few weeks ago, their died in his quiet home on Leigh Street, a man whose daily life was a benediction. His saintly character and godly walk and conversation were recognized as the exponents of a piety that finds its fruit, not its foundation, in good works, that unites modesty and manliness, and that commends the gospel of salvation to men by the likeness of the man to the Saviour.

But a little while before, the great London preacher uttered his last words commending men to the grace of God. He was one of the most conspicuous men in the world, and by his death brought greater grief to the inhabitants of the world than any one man could bring. And the immortal record which he has made is not the outgrowth of genius, or of learning, or of the graces of polished life that win and

hold our admiration, but of consecration to the service of Christ, that made him indifferent to everything that did not subserve the purpose of honoring the Master. The greatness that comes through grace is not lessening as the generations pass.

We praise God for the perpetuity of the covenant of grace. Steadily through the generations past his plans have been developing. It never was his purpose that sin should have dominion over us: the trial of the representative of the race revealed the impotence of man to resist temptation without the support of the grace of God. "Sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." But this shall not be the eternal doom of the race. The tree of life shall not be touched by man in his fallen, sinful state, lest the alienation from God, by sin, be made perpetual. The purpose of grace is made manifest in the punishment of sin. Sorrow, suffering, and sacrifice are better than the hopeless separation of man from God. It is the purpose of God that where sin abounds, grace shall much more abound; and the earliest revelation connects itself with the latest, that God is not willing that any should perish, but that all should come to repentance. Therefore the first promise is to be perpetuated until completely fulfilled, "the seed of the woman shall bruise the serpent's head"; therefore the atonement by sacrifice shall never lose its efficacy so long as there is sin in the world. Therefore in the fulness of time he sent forth his Son, to be the propitiation for our sins, and not for ours only, but for the sins also of the whole world. This atonement reveals the grace of God, who will have all men to be saved. It reveals the turpitude of sin, that cannot be cleansed but by the blood of the covenant. It removes the curse of sin by restoring the sinner to the favor of God. It takes away the condemnation of sin by uniting us to Christ, and purifies our hearts

by the blood of Christ that cleanseth from all sin. The history of sin, of suffering, and of death is but the perspective for the full view of the grace of God that bringeth salvation. The Lamb slain from before the foundation of the world reveals the reserve force of Divine grace that can save man, even when dead in trespasses and sins. "As by the one man's disobedience the many were made sinners, so by the obedience of the one shall the many be made righteous." Original sin and personal transgression alike yield to him who was crowned with glory and honor, that he, by the grace of God, should taste death for every man.

We praise God for the unalterable record of the history of redemption that has come down to us through the history of the generations.

From time to time learned men have devoted themselves to the criticism of God's word. The matter and the style of the record have alike been subjected to the most minute investigation. In the earlier pages of the history the critics think that they have discovered two distinct styles of writing, called respectively the Elohist and Jehovist documents, conjoined for the production of the sacred narrative. They go further, and suppose that the author has gathered up certain floating traditions and manipulated them so as to serve the purpose of his history. It is supposed that the hands of various authors are concerned in the production of that which professes to be the work of one man. It is affirmed that statements are found in the Bible that cannot be reconciled with an accurate knowledge of history, or of science, and some have gone far enough to say that some of the prophecies were uttered after the events of which they speak. Thus it is possible that they may overthrow the faith of some in the inerrancy of the Holy Scriptures. But even an unlearned man can trace one hand in the production of this volume of the history of God's dealings with man. It

is manifestly God's word. The development of the history of redemption points so plainly to the unity of the authorship that the mind need not be disturbed by the various minute criticisms offered. We praise God for our faith in the Scriptures which testify of Christ. Our learning is sufficient to see that it is plain that "holy men of God spake as they were moved by the Holy Ghost; that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good work." The furnishing of the man for the present and the future life is under the inspiration of the Holy Spirit, who takes of the things of Christ and shows them to us. The testimony of a life framed upon God's word satisfies us that the word is divine.

We praise God for the example of the faith and patience of those who have inherited the promises.

Abraham believed God, and it was counted unto him for righteousness. All who are of faith are blessed with faithful Abraham. The chosen seed inherited the land of promise, and enjoyed providential and gracious blessings from God's hand so long as they remained faithful to their covenant obligation; but sin separated them from God, and they worshipped and served graven images. Under any other covenant destruction would have followed; any other than a Heavenly Father would have blotted out these names from the book of remembrance. But he says: "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." God will not utterly cast off his people whom he foreknew. That chosen people still abides, with the mark of sin upon them, it is true, but with the seal of the covenant upon them as well. The natural branches have been broken off, but they shall be graffed in again, for God is able to graft them in. What a power of faith it is that can reach

over the transgression and dispersion of the chosen people and yet inherit the promised blessing, that it shall come to pass that all Israel shall be saved.

The history of the Jews will confirm your faith in the historical accuracy of the record which God has written. The most splendid deeds recorded in history were under the inspiration of faith in God's word. Luther, and Calvin, and Wishart, and Melville and Knox, and a host of other eminent men have vindicated the power of faith in doing or in suffering.

In July, 1861, on the plains of Manassas, Virginia's great captain rode in front of a brigade lying waiting for a charge. They were men in whom any commander might have had faith; he knew the men, and the history of their fathers before them; but the issues were too momentous to be rested upon the courage, the fidelity, and endurance of even the men of the Valley of Virgina, and so, this man of faith and of prayer, as he rode, from time to time raised his hand to heaven, and invoked the aid of the God of battles. Faith in God was the fixed habit of his life, and he never doubted that an answer would come to his prayer. When the crash of battle came, followed by the shout of victory, the answer to the prayer was—"I will be with thee."

We praise God for the progress which the gospel has made through the generations past.

The divinely inspired apostles went everywhere preaching the word, and ever since their day the Holy Spirit has been separating one and another to the work to which the Lord has called them, to be chosen vessels to bear his name to the Gentiles. Men who won no renown at their colleges have mastered the most difficult languages of the earth; modest men, who were hardly known to their fellows, have become conspicuous by forsaking home and friends, and brave men have dared all dangers and endured all hardness that they

might be good soldiers of Jesus Christ. Fever-stricken districts have not deterred them from carrying the gospel to the heathen, and their consecrated and successful service has signalized their call from God. Delicately nurtured women have laid aside the timidity of their sex, and have volunteered to carry to the besotted heathen the sweet ministries of the gospel of grace, that men might see not only the power, but the beauty of holy living.

Just a few weeks ago, a cable message from Brazil announced that one of the most successful of all our missionaries had been cut down in the midst of a noble career. But nothing can stop the progress of the gospel. The glory of Elisha is enhanced by his being the successor of Elijah. The gray dawn is appearing, and soon the heathen shall be given to the Son for his inheritance, and the uttermost parts of the earth for his possession. The cross of Christ will be soon surmounted with the crown of his glory.

The gospel, in its advance, brings with it all that beautifies and adorns life. The log school-houses have given place to magnificent universities; the outcasts have been gathered into houses that well deserve the name of homes, the orphans have the sheltering arms of loving servants of God; the sick and suffering find a retreat where the highest skill is at their service, and the aged and infirm are comforted. The servants of Christ need no longer be distinguished by peculiarities of dress and the badges that mark their profession, but make themselves conspicuous by a life that is the exponent of what the grace of Christ can do.

The strongest and most noble men in the world to-day are those who are serving under the banner of the cross; the gentlest, most graceful, and most attractive of the women of the world are those who have chosen the good part that shall not be taken away from them.

We praise God for the promise to be fulfilled that there shall be one fold and one shepherd.

The fufilment of this prophecy will not be found at Chicago, in 1893, when the Parliament of Religions shall assemble where there will be no worship, no praise to Christ, no unity of the Spirit. The realization of the promise will not come by compromising the fundamental doctrines of God's word, and trimming the confessional symbols until a formulary is framed upon which all men who have any religious emotions may stand. It will not be found in the sheltering arms of the historic episcopate; but it will be realized when he shall come the second time, without sin, unto salvation; when the Holy Spirit shall reveal to us things to come, when the unity of the Spirit in the bonds of peace shall manifest itself in the uniformity of the worship and service of God's people. We are restless and impatient to have the prayer answered, "Thy kingdom come." But all through the generations this prayer is to be uttered, and every earnest effort of Christ's church to convert the world, hastens the coming of the kingdom. In our own hearts and lives the kingdom is to come more and more, and the gospel of grace must first be preached to all nations. Generations are yet to come before the barriers that separate the children of God shall be removed, and our part is to labor and wait till God's purpose shall be fufilled. God's plans alone can issue in the fulfilment of his promises, and he has all eternity in which to verify his word.

We praise God that we are called to prepare history for the generations to come.

We cannot live upon the glory of the past, but we may be stimulated by it to do more fully the duties of the present. It behooves us to write legibly upon the page of the world's history, that will so soon be turned, that the noblest men that Christianity has produced are not those who have been long

dead. It becomes us to show that we are not degenerate sons of those who contended earnestly for the faith once delivered to the saints. If Christ needs men to stand by him in the hour of darkness, we are the men who should claim the place and the honor. If but two swords can be found for defence, let us handle at least one of them.

Let us see to it that nothing be allowed to corrupt the pure fountain of God's word. Let learning profound and accurate range itself upon the side of those who are depositories of the truth. Let not reason usurp the place that belongs to revelation. Let the piety of Christ's followers be more robust and aggressive than it has ever been. When he calls us to follow him, and some seductive voice suggests that there are sacred offices of earthly affection that will hinder, let us repeat in clear, sharp tones, his own words: "Let the dead bury their dead."

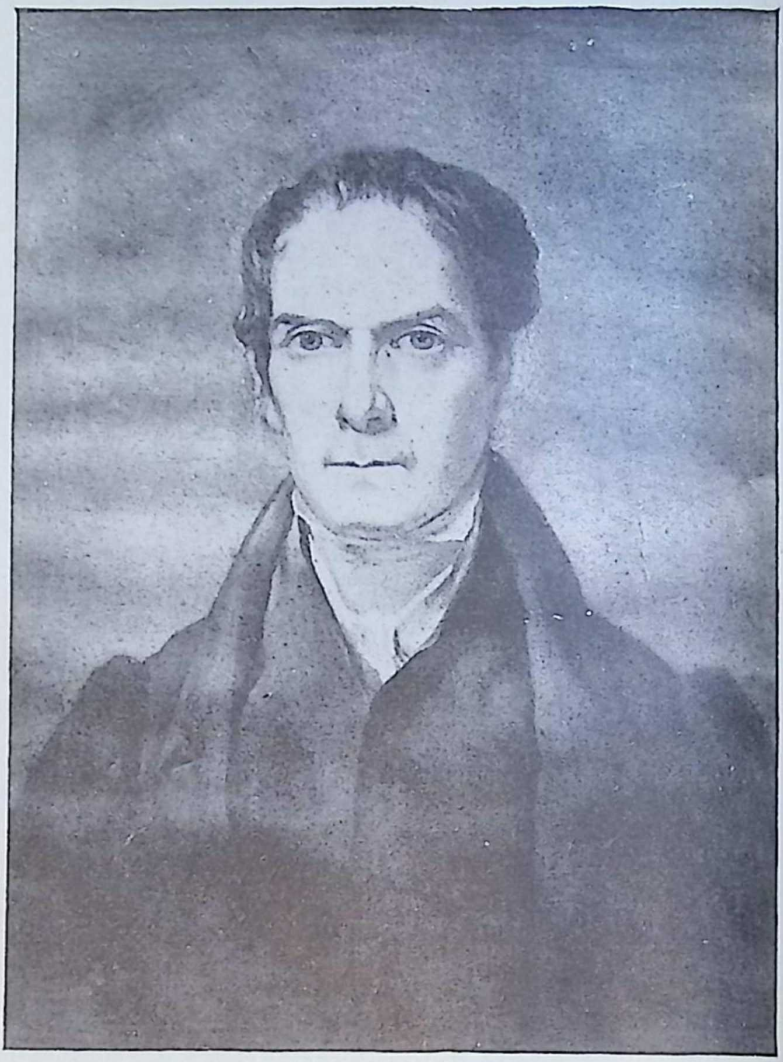
The last great commission given to the church remains to be carried out: The world is to receive the truth from the lips of those whom the love of Christ constrains. Let the distinguishing mark of this generation be the rapid progress made in evangelizing the world. Let no door be opened that we are not ready to enter; let no mission of the church lack the silver and gold that the devoted men and women who have gone to carry the gospel to the heathen, may require, and so may the generation to come praise us for what we have done to hasten the coming of our Lord and Saviour.

The fairest fabrics ever wrought are by women's hands; the tenderest and most delicate ministries belong of right to them. From the beginning they were the most unfaltering followers of the Christ. Their inspirations of service are so refined that no rough hands can give them effect.

When the shadows are gathering, and men are girding themselves for the contest, a woman comes to anoint the Master for his burial, and in his gentlest tones the Saviour

says: "Wheresoever this gospel shall be preached there that which this woman hath done shall be told for a memorial of her." This act of service has become incorporated as a part of the gospel of salvation. Women of the church, remember that a woman was last at the cross and first at the sepulchre; remember that the last address of Christ upon the cross was a legacy of charity to a woman.

Let the generations to come praise the patience, the purity, the piety of the women who follow Christ, and upon the memorials of their services let there be graven—"The sisters of her of whom Christ said, she hath done what she could."



Rev. JOHN H. RICE, D. D.,

FIRST PASTOR.

PORTRAITURES OF FOUR PASTORS.

ADDRESS BY REV. MOSES D. HOGE, D. D.

AN anniversary like this awakens many commingled emotions; tender and grateful memories of the past; devout thankfulness for the blessings of the present; animating hopes of coming good in the future.

In many respects Richmond has been a highly favored city. Beautiful for situation; for more than a century the social as well as the political capital of the commonwealth; from its earliest history the home of men whose distinction in the learned professions, or whose reputation as jurists, patriots and sages, has given lustre to the State and to the republic; it has gained for itself a prominence not accorded to many cities of our land far surpassing it in wealth and population. It has also been the home of a long line of eminent ministers of the gospel, whose piety and usefulness conferred dignity to their calling while they lived, and now that they have been removed to a higher sphere of service, we who survive cherish their memories with undying affection and perpetuate the story of their toils and triumphs for the study, the imitation and the inspiration of the generations to come.

It is my office to-night to speak only of those who, having fought the good fight and finished their course, have taken their places in the ranks of the crowned and glorified. Other anniversaries of this church will be celebrated hereafter. Other speakers will recount the completed history of those who now live, and thus the legacy of precious memories will be transmitted to posterity as an ever increasing inheritance to enrich the church of future times.

It was a memorable event in this city, when, eighty years ago, this church having been organized in the summer of 1812, Dr. John Holt Rice was called and installed as its first pastor in the following autumn. A more fortunate selection could not have been made, but before I speak of the great work he accomplished here, I wish to dwell for a moment on the providential and gracious training he received in preparation for his successful pastorate of twelve years in this city.

The story of his early life is deeply interesting, because it illustrates the way by which he was led by successive stages to the eminence he afterwards attained.

The child of pious parents, his birthplace was in Bedford county, distinguished among all the counties of the State for the number of eminent men it has produced. His first teachers were men of learning, piety and long experience as instructors of youth. Notable among these was the Rev. Dr. William Graham, of Liberty Hall Academy, under whose training a youth of such tender susceptibility could not fail to receive impressions the most durable and salutary. Early consecrating himself as he did to a vocation which ultimately was to bring him before the great assemblies which he addressed in ecclesiastical courts or from the pulpits of the chief cities of the Union, it was no small advantage that in his early youth he had the opportunity of hearing the most distinguished orators in that portion of it which even Dr. Channing declared was the home of the noblest eloquence. He had heard Marshall, and Madison, and Henry, and Randolph. On one occasion his father introduced him to Henry on the court-green, saying, "Here is my young son, Mr. Henry, who is about to set out in a few days to try his fortune in the world," when the great orator, as Dr. Maxwell tells us, took him by the hand, in his frank and hearty way, and said, "Be of good courage, and remember

that the best men always make themselves"—a saying that made a deep impression on his mind, and often recurred to his memory to rally his resolution and to stimulate him to high endeavors. On another memorable occasion he was in a great throng gathered at Charlotte Courthouse, where Mr. Henry made one of his last addresses, and Randolph one of his first. If Henry was the setting sun in its full orbed and mellow splendor, Randolph was the brilliant and eccentric star of the morning, just rising above the horizon.

Trained in such a school of noble oratory, we find some of the formative and moulding influences which caused Dr. James W. Alexander, in his portraiture of him after he had attained the development of mature life, to say, "If he had any superior in the mastery of sound, free, vigorous English, it is not within my knowledge." In common with such preachers as Fenelon, Whitefield, John Mason and Robert Hall, he never allowed himself to be enslaved by what he had written in his study. His ablest sermons were, as to form, the productions of the hour.

Different men have different methods and times of study. Dr. Rice, diligent by day, reserved his severer and more protracted studies for the night, often toiling until one or two o'clock in the morning. The result of these labors was that he became one of the most scholarly men of his day. He was equally remarkable for the thoroughness of his investigations and for the wide range of his attainments. Not only was he a profound theologian and a successful student of the exact sciences, but he revelled in the study of the ancient classics, and he was equally familiar with the most elegant literature of modern times. These attainments were all reverently laid at the feet of the Master, and the flower and crown of his life was the hearty and unreserved consecration of himself to God, with every affection of his heart filled with the constraining love of Christ.

Such was the man who was the founder of this church, whose eightieth anniversary you celebrate to-night with a gratitude and a joy for which words give inadequate expression.

The time when Dr. Rice came to Richmond was auspicious. The way had already been partially prepared by the labors of visiting ministers from other parts of the State, who came to render occasional service, but more especially by the amiable and lovely John D. Blair, who preached for many years in the hall of the old capitol, alternating with Dr. Buchanan, thus presenting the spectacle of one congregation ministered to on one Sunday by a Presbyterian and on the next by an Episcopal divine, each conducting the service according to the forms preferred by himself, the people uniting in both and showing no preference for either. This happy unity was made more close and tender by the warm friendship existing between the two men, who lived and labored together and died within a few days of each other, and then went up to renew their intercourse in the world of love: a prophecy and a prelude to the harmony which has descended to our own day, a harmony which has always been a delightful characteristic of the relations between the churches of all denominations in this city.

There was also another providential preparation for his coming of the most impressive character. This was the burning of the Richmond Theatre on the night of the 26th of December, 1811. The play performed on that occasion was entitled "The Bleeding Nun," quickly followed by a tragedy of bleeding hearts and bereavements the most deplorable, when on that fatal night so many of the gifted, the beautiful and the brave lamentably perished, spreading sorrow over the city and throughout the State.

This tragical event was solemnly commemorated in many of the churches in Virginia, and was the occasion of a wonderful quickening in the spiritual life of the few scattered

Presbyterians in the city, awakening a deep conviction of the necessity of an organized church under the care of a pastor who could devote himself to the development of all that makes such an organization strong by its corporate unity and wisely directed zeal and systematic efforts towards the extension of Christ's kingdom.

It was under influences like these that Dr. Rice accepted the call and commenced his ministry in an humble edifice in the lower part of the city, and then, after struggles and oppositions needless now to rehearse, he succeeded in having a church built "higher up town," as the people then expressed it, between Seventeenth and Eighteenth streets, called the Pineapple Church, because of some inappropriate device on the steeple. Dr. Rice often preached in the Mason's hall, a large wooden building on lower Franklin street, but no matter where his sermons were delivered, crowds flocked to his ministry, and on some occasions hundreds went away without being able to obtain even standing room in the building. During his pastorate two hundred and sixty-five members were added to the church, under disadvantages and discouragements of which we now happily have only the traditions.

He might have spent the whole of his noble life in Richmond but for the irresistible call he received to Prince Edward to succeed Dr. Moses Hoge, who, while president of Hampden-Sidney College, was elected by the Synod of Virginia as its first professor of theology for the education of candidates for the gospel ministry.

I hope all intelligent Presbyterians know something of Dr. Rice's trials and triumphs in the organization of that school of the prophets. It was there that by far the most valuable work of his life was accomplished. It was there that he died. I have often heard his widow, Mrs. Rice, with whom I lived while a college student, describe his closing

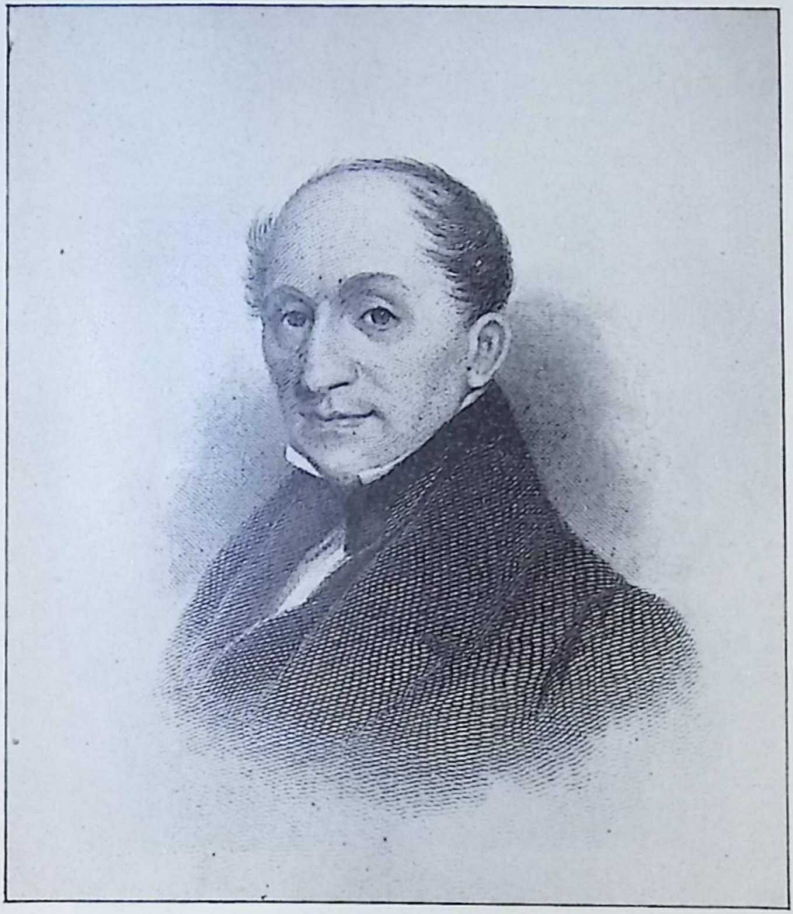
hours. Just as he was passing away he said, "Mercy is—" The word which followed was indistinct. Said one, "He tells us that mercy is great." "No," said Mrs. Rice, "It was a longer word than that."

The dying man rallied all his remaining strength and said, "MERCY IS TRIUMPHANT."

The next pastor of this church was one who was suggested and recommended by Dr. Rice himself at the time of his reisgnation—Dr. William Jessup Armstrong—the man of genial, loving spirit, and sweet apostolic piety

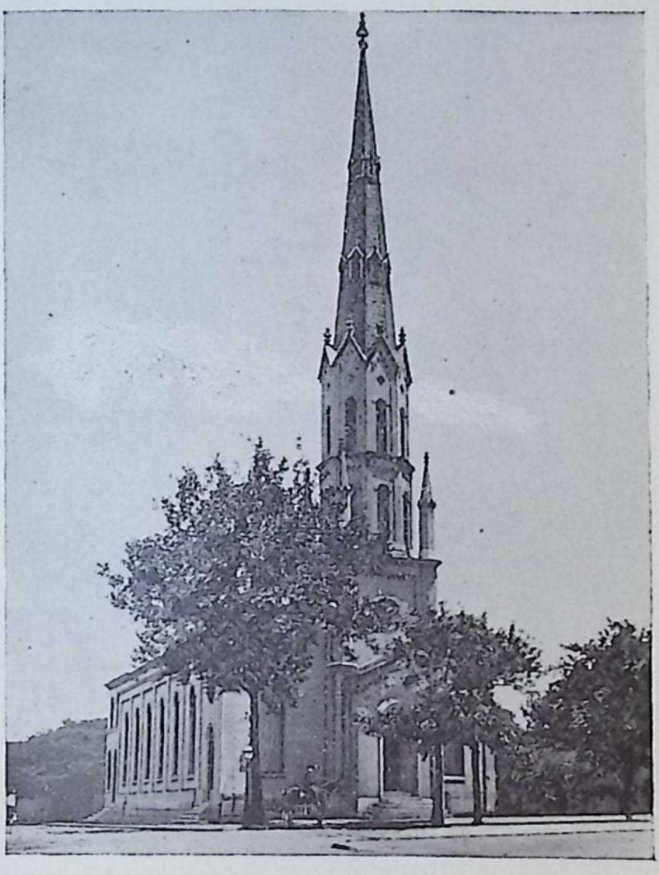
He was a native of New Jersey and the son of a Presbyterian minister. When about to leave home to become a student at Princeton College, his father yearning for his salvation and, if it might please God, for his becoming a preacher of the gospel, prepared a sermon for the youth of his congregation, having, of course, his son in his mind and in his heart during its composition and delivery. That sermon was the means of arresting his attention to the transcendent importance of an interest in the great salvation. In a few months afterwards he made a profession of his faith, placed himself under the care of the Presbytery as a candidate for the ministry, and after completing his theological studies at Princeton, obtained his license to preach. His first charge was in Albemarle County, Virginia, in the vicinity of the University, where he labored successfully for two years. His second was in Trenton, New Jersey, and during his residence there he was called to succeed Dr. Rice, and was installed in October, 1824, as pastor of this church.

His faithful labors were so signally blessed that in 1829 it became necessary to erect a new and larger church edifice, which, to keep pace with the tide of population in its flow towards the west, was located on the north side of Franklin street, between Thirteenth and Fourteenth streets. Those of you who remember that edifice no doubt can reconstruct



Rev. WILLIAM J. ARMSTRONG, D. D.

SECOND PASTOR.



FIRST PRESBYTERIAN CHURCH,

RICHMOND, VA.

it in imagination, with its imposing front, its commodious audience chamber, its wide galleries, and its entire adaptation to the purposes for which it was designed; well lighted, well ventilated, with no intercepting pillars to obstruct the sight, and no echoing arches to distract the sound. It was a noble edifice, easy to the speaker, pleasant to the hearer, and in all respects comfortable to the large congregations that for so many years crowded its walls.

Here Dr. Armstrong prosecuted his work with ever-increasing diligence and delight for ten years. His character as a preacher and pastor constitutes his noblest eulogy. His manner in the pulpit was profoundly reverential. He never trifled with his hearers, never sought to amuse them with facetious remarks or illustrations. He was too much in earnest, he felt the solemnity and urgency of his message too much for that. He never tried to attract hearers by the announcement of sensational topics or by the fascinations of a meretricious rhetoric. With a heart full of heavenly affections, he relied on the attractions of the cross as the divinely ordained instrumentality for drawing men and holding them under the influence of the truth. If at times his tenderness found expression in tears, those tears were the melting of his own heart, a heart melted by the love of Jesus. Such a life, such a ministry, could not be without its fruits. Three revivals of religion crowned his labors of love. It was his joy and reward to receive seventy persons into the church on one Sabbath.

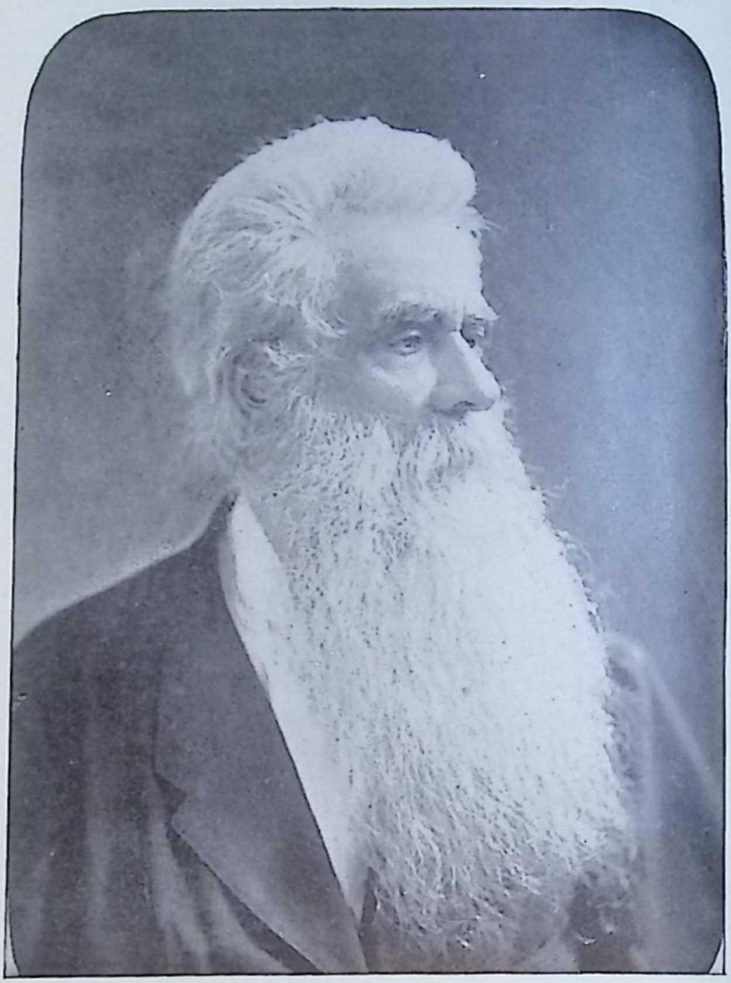
I must not omit to mention also the interest he took in all the great enterprises of Christian benevolence, and especially in behalf of the cause of missions. On one occasion while addressing a congregation, in which there were several ministers, he exclaimed, "Brethren, I am ashamed that there are so many of us in this land. Some of us must go to the heathen." It was this devotion to the work of foreign mis-

sions which led to his appointment as General Agent of the American Board of Commissioners of Foreign Missions, and subsequently to his election as secretary of that board; and his church in this city, recognizing the paramount claim of that work, generously, though in grief at the separation, gave up the pastor so endeared to them, because of their greater love to the Master, who had called him to a more important field of service.

The history of the event that abruptly terminated that last work of his life is full of tragic and tender interest. He had gone from the City of New York to Boston to meet a Missionary Committee, and on the day of his return a storm set in with great violence. His friends begged him not to venture on the Sound in such a tempest, but thinking the disturbance might be a local one, he did not fear to entrust himself to the staunch steamer in which he was to make the voyage. But the gale was fiercer on the water than on the land, and after the extinguishing of the fire, the dragging of the anchors and the hopeless drifting of the vessel towards the breakers, it became evident that the wreck was inevitable. The passengers gathered around the man of God, whose steadfast heart knew no fear and whose calmness did not for a moment forsake him. This was the closing scene in his ministry when he exhorted those who seemed to cling to him for safety to make God their refuge, and when, after words of consolation and prayer for his companions in danger, he declared his perfect confidence in the wisdom and goodness of Him "who doeth all things well."

When the lifeless body was found on the shore, good men reverentially took it up and prepared it for the burial, which took place midst the lamentations of the multitude who witnessed the funeral obsequies.

When the pulpit of the church became vacant by the transferrence of Dr. Armstrong to the Board of Foreign Missions,



Rev. WILLIAM S. PLUMER, D. D.,

THIRD PASTOR.

it became necessary, at once, if possible, to supply his place. The church did not have to look long or go far. Dr. Plumer was at that time the pastor of the Tabb Street church in Petersburg. He accepted the call which was tendered him, and was installed in October, 1834. He commenced his work auspiciously, but the troublous times of 1837 were approaching. The controversies which agitated the church resulted in division. As one of your manuals well expresses it, "consequent upon that division the church suffered severely in the loss of many of its most valued and highly esteemed members." "In four years, however," the manual goes on to say, "the loss was more than made up, and in three years thereafter it was found advisable to colonize. A colony of seventy-four members was dismissed from this church, and in February 1845, was organized by East Hanover Presbytery as a Second Presbyterian church of Richmond." The church thus organized has, in its turn, sent forth two colonies; but the parent church, now a venerable grandmother, eighty years of age, shows no signs of decrepitude, but daily renews her youth, and bids fair to become the ancestress of a numerous progeny.

Probably no man in our time was more widely known in these United States than Dr. Plumer. His reputation as a preacher secured for him great audiences wherever he went. Those who did not care for the ordinances of God's house, and who rarely attended any place of worship, would flock to any church where it was known that he would officiate. He touched society at so many points and had so many ways of impressing himself on the public that his reputation extended far and wide. As an editor; as a contributor to the periodical press; writing for reviews, for magazines, for the publication boards of all denominations; as the author of commentaries on the Scriptures, and many religious books, some of which were republished in Europe, and others trans-

lated into German, French and Modern Greek; as a professor in two theological seminaries, which have sent forth hundreds of ministers, with his impress upon them, to labor in every part of the world; as a lecturer before literary institutions and benevolent associations; as a correspondent, writing innumerable letters, especially to those whom he knew to be afflicted and bereaved, letters full of sympathy and consolation; in all these and many other ways, he gained the eye, the ear and heart of the great public, by availing himself of every channel of communication and every avenue of usefulness.

His ready skill in seizing upon passing events and turning them to profitable account, was another of his happy gifts. Many illustrations of this might be given. Let one suffice. The summer of 1860, at the White Sulphur Springs, was a time of intense excitement among the guests assembled there because of the anticipated secession of the Southern States. In the parlor, on the piazza, at the table, beneath the shade of the trees on the lawn, this was the all-absorbing theme, and nothing else could hold the attention. The band played patriotic airs and the Marseillaise was the most popular of all and most frequently in demand. One Sunday in the very height of the season, when political fervor was most intense, Dr. Plumer was appointed to preach. The crowd gathered as usual, but how was any man to master its attention? Promptly at 11 o'clock the commanding form of Dr. Plumer arose from the platform extemporized for a pulpit, and in the deepest bass of his wondrous voice announced, "Now let us begin the worship of God by singing the Marseillaise hymn of christianity,' 'All hail the power of Jesus' name.'" The effect was immediate. All confusion was stilled as by a mighty influence, as Dr. Plumer recited the whole of that grand coronation hymn. Nothing more was needed to command the most reverential attention to the very end of the service.

It was often said that the pulpit was his throne and there the successes he most valued were achieved. His power in the pulpit was due in part to natural gifts; a commanding person reminding the beholder of some majestic patriarch or prophet, a voice of great flexibility and power, often tremulous and low when he began to speak, but increasing in volume as his heart kindled with his theme, until it sounded like melodious thunder and reached the most distant limits of the great audiences he addressed.

But that was not the chief source of his power. It was because of his intense realization of the truths he uttered, his deep conviction of the importance of the message he brought, his ardent love for the message itself, and because of his own experience of the preciousness of the Saviour whose grace and glory he proclaimed. This was the secret of his ability to rivet the attention, to move and melt the hearts of those whom he besought as an ambassador of Christ.

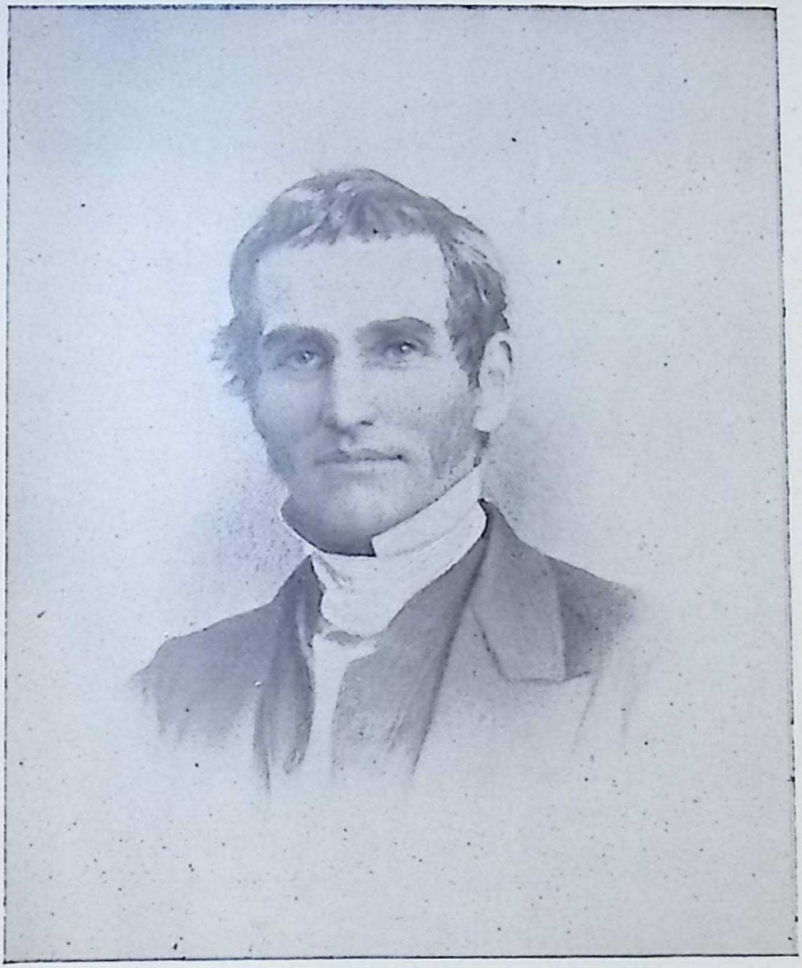
Many affecting scenes were witnessed in the church building of which this is the reproduction—the edifice which stood on the ground where the City Hall now rears its imposing front,—but none fuller of solemn and tender impressiveness than when the funeral obsequies of Dr. Plumer were celebrated within its walls. None who were present will ever forget the scene; the vast assembly so hushed and still; the tributes of love and sorrow from ministers of different denominations; the tears that so freely flowed as the people listened to the recital of their old pastor's services, laborious life and triumphant death. It was the eloquent testimony of God's people that a prince and a great man had fallen in Israel.

The pastoral relation between Dr. Plumer and the church was dissolved in November 1846, on his accepting a call to the Franklin Street Church in Baltimore. A whole year elapsed before his successor was installed. That successor

was one whose name—Thomas Verner Moore—is like fragrance from a garden of sweet spices. It was his distinction to possess an unusual variety of gifts, all so harmonized as to produce a character of rare and beautiful symmetry. These gifts were refined and developed by careful culture, and then hallowed by the consecration of them all to Him who had so richly endowed him. There was a charm even in his natural endowments. With a face full of manly beauty, with a voice singularly penetrating, yet soft and exquisitely modulated, with manners gentle and winning, with social qualities that made his society delightful to his friends, with a delicate humor that enlivened his conversation, he was always welcome in every circle; a genial host to those whom he entertained under his hospitable roof, and a favorite guest under the roof of those whose good fortune it was to entertain him.

As a writer he is probably best known by the little work entitled "The Last Days of Jesus," or by his history of "The Culdee Church," though his most thoughtful and learned work was his "Commentary on the Minor Prophets," a work favorably noticed by leading reviews, both in this country and in Great Britain. His refutation of Morell's "Theory of Inspiration," published in the course of lectures delivered at the University of Virginia, was so thorough that even the *Westminster Review* for once ceased to cavil and gave it a hearty approval.

As a presbyter, his clear, discriminating judgment, together with his acquaintance with forms and precedents and ecclesiastical law, made him one of the most useful members of our ecclesiastical courts. His dignity and courtesy were also recognized in every judicatory in which he sat. During the twenty years of his connection with the Synod of Virginia, though he took decided positions on the questions in the discussion of which he participated, though



Rev. THOMAS V. MOORE, D. D.,

FOURTH PASTOR.

he was firm in his convictions and fearless in maintaining them, he never made a remark which wounded the feelings of another; and I am happy to add, there was never a member of those church courts rude enough to wound *his* feelings by an unkind word.

As a preacher, his sermons were pervaded by an unction which belongs only to those who live in communion with Christ, and who have tasted the sweetness of his love. He had in an eminent degree the talent which distinguished Melville, of the Church of England,—that of presenting a thought in so many and in such attractive lights, that even inconsiderate hearers had their attention arrested. There was an urgency mingled with tender persuasiveness in his manner, such as became an ambassador of God, and his appeals went to the heart with a power that was attested by the large numbers added to the church during all the years of his ministry.

The Presbyterian Church in Virginia still feels the loss of a man so gifted, so versatile, so successful. As a scholar he is missed, for a scholar is a rare product, and one of slow growth. We miss the pastor, the presbyter, the ready writer, the genial friend, the christian gentleman.

When seated in the car of the train which bore him from Richmond, on his journey to Nashville to take charge of the church whose call he had accepted, after taking tender leave of the friends who had accompanied him to the station, as the train glided by the lingering group, he leaned from the window, and raising his arm, with extended finger, he pointed upward. This was his mute, expressive farewell. That gesture was an illustration of what he himself had been, and what he had done by his sermons and by his life—pointing to heaven and leading the way.

I have now finished my portraiture of the four deceased pastors. How different each was from the other; each

with an individuality most marked; unlike in temperament, manners, style, natural endowments, and acquired attainments, yet all alike in love to one common Saviour, in devotion to the church which Christ loved, and which they loved for Christ's sake. All were eminently useful, each in his own way; all, as we confidently believe, now enjoying their rest and recompense in heaven, having passed through the beautiful gate of the temple into the place where those who served God on earth still serve him in a higher sphere, beholding his face in righteousness, satisfied with his likeness.

THE PRESBYTERIAN CHURCH OF THE PRESENT AND THE FUTURE.

BY REV. ROBERT P. KERR, D. D.

IN the whole world the Presbyterians constitute the largest of all the Protestant churches, as will be seen by the following statistics gathered from the official reports of the several denominations in 1888.

	Communicants.	Adherents.
Presbyterians, - - - - -	8,894,546	35,578,184
Methodists (white and colored), - -	5,849,371	23,397,484
Episcopalians, - - - - -	5,250,000	21,000,000
Baptists (white and colored), - -	3,313,026	13,252,104
Congregationalists, - - - -	896,742	3,586,968

The statistics of our sister church, the Lutheran, for the whole world, are not obtainable, but it probably comes next in numbers to the Presbyterian.

AMERICAN PROTESTANTISM.

Statistics of 1888.

	Communicants.
Methodists (including 884,000 colored), - -	4,367,589
Baptists (including 985,814 colored), - -	2,917,315
Presbyterians (all kinds), - - - -	1,407,014
Lutherans, - - - - - - -	930,830
Disciples of Christ, - - - - -	582,800
Congregationalists, - - - - - -	436,379
Episcopalians, - - - . - -	418,531

In the city of Richmond and vicinity there are nine organized Presbyterian churches and one chapel.

FIRST PRESBYTERIAN CHURCH.

Pastor, Rev. Robert P. Kerr, D. D. Membership, 525.

SECOND PRESBYTERIAN CHURCH.

Pastor, Rev. Moses D. Hoge, D. D. Membership, 610.

GRACE STREET PRESBYTERIAN CHURCH.

Pastor, Rev. J. Y. Fair, D. D. Membership, 365.

THIRD PRESBYTERIAN CHURCH.

Pastor, Rev. J. P. Gammon. Membership, 284.

MANCHESTER PRESBYTERIAN CHURCH.

Pastor, Rev. C. N. Van Houten. Membership, 178.

CHURCH OF THE COVENANT.

Pastor, Rev. J. Calvin Stewart. Membership, 184.

MIZPAH AND FAIRFIELD.

No pastor. Membership, 34.

WESTMINSTER CHURCH.

Pastor, Rev. James Little. Membership, 60.

OLD MARKET PRESBYTERIAN CHURCH.

Pastor, Rev. L. B. Turnbull. Membership, 133.

Total membership, 1892, 2,373.

In Eastern Virginia the Presbyterian Church was comparatively late in attempting any movement of importance. The Shenandoah Valley was colonized in early times by Scotch-Irish, and is still a Presbyterian section, but the eastern portion of the State was settled by Baptists and Episcopalians, and these two denominations are still very strong. But the Presbyterian Church now has congregations not only in all the towns and cities, but scattered through most of the counties of the entire State, and has never been in a more prosperous condition. This statement may also be made concerning the church throughout the United States. Its membership is principally from the very

best classes of the population, is cultured, wealthy, pious, and influential, and the denomination, in its various branches, is making rapid strides forward in every department of Christian effort. It is a fact not generally known, that the percentage of growth in the Presbyterian Church has been larger than that of either the Methodist, Baptist, or Episcopal Church in the United States from the year 1800.

In Virginia religious liberty was secured principally through the labors of Presbyterians, who demanded the entire separation of church and state. The Baptists contributed largely to this consummation, though they only asked religious toleration. It was, however, the influence of the principles elaborated and established by Presbyterians in the old world, and at length transported by the early colonists to America, that ultimately made this great republic what it is. The greatest historians of modern civilization agree that American liberty was the final outcome of the efforts of those who held the Presbyterian principles of doctrine and government in Western and Southern Europe, and who contended for them in church and state during the memorable period of the Reformation. The world owes a debt it can never repay to the Waldenses, the Huguenots, the Reformed of Hungary, Bohemia, Switzerland, Germany and Holland, and to the Presbyterians of England, Scotland and Ireland, and to strike out the record of their heroic devotion to truth and liberty would be to tear from modern history its most glorious pages; and to remove from the world the results of those struggles of the Presbyterian and Reformed of those times would be to set back civilization five hundred years. The Presbyterian Church is the mother of civil and religious liberty.

We may justly claim a high, if not the highest place for our church in America, as a patron of education, while for solid learning and character, her ministry have no superiors.

In the department of theological literature, the Presbyterian Church is without a rival, and the great works written by her sons from the days of John Calvin, down to those of Charles Hodge, J. H. Thornwell, and R. L. Dabney, are found in the libraries of all students of religious truth. Our great church stands before the world to-day, hoary with age, but clothed with every element of attractiveness and strength. Her sons are justly proud of their mother, and feel profoundly the responsibility of presenting her to the present and the future, in a manner not unworthy of her glorious part.

The question, how we can lay hold of the opportunities for enterprise which open up before us on every hand, is often asked. It is not necessary nor wise to give up any of our principles of doctrine or government. It will avail nothing to relax the dignity and conservation of our system. We believe that our church is founded upon divine truth, and that never changes; neither do the real wants of humanity change. The doctrine and government of Presbyterianism are as well adapted to our time as to the sixteenth century, and will meet the wants of the people of America, India, China, Japan, Brazil, and Mexico, quite as well as those of the Scotch, French, and Hollanders. In order to meet the requirements of the situation we need two things:

CO-OPERATION AND CONSECRATION.

We must have, and do have, coöperation in our work in this city, and cultivate an *esprit de corps* which will unite all our forces upon any point where effort is needed. Progress has been made in this desirable quality, but we need to develop it still further.

We must have coöperation in our work throughout the boundary of our southern church, the strong helping the weak, and all uniting in the general cause of Education, Publication, and Home and Foreign Missions.

In our national extension we must work together. The colored race is to be developed, the Indians are to be civilized, the hundreds of thousands that come to us from foreign countries have to be evangelized, and to do it is a gigantic task that will require the best efforts of all the branches of Christ's church in America.

In the foreign mission fields, and among the oppressed of central Europe, the united help and sympathy of all Presbyterians are needed. The Alliance and Reformed churches throughout the world holding the Presbyterian system, which holds its next triennial Council in Toronto, Canada, during the approaching autumn, unites all the elements of Ecumenical Presbyterianism in their testimony against wrong and their advocacy of right, and in coöperation in assisting our persecuted brethren of Central and Southern Europe, as well as in systematizing and combining our forces in heathen lands. We thank God for the spirit of coöperation that pervades the Presbyterian hosts, and pray for its continuance and increase.

Consecration is the second element needed for success in discharging our responsibilities as a church. This congregation has done nobly, but it must go on to higher attainments still. There is a great field around us in which we can do untold good, and out of which we can, by God's help, build up a church second to none in the State in numbers, influence, and usefulness, if we do our duty. In looking back over the eight years of my connection with you as pastor, I see little cause for criticism, and much for praise. The church has been uniformly harmonious, it has required little effort to raise money for expenses, improvements, church extension in the city, and missions in the State of Virginia and elsewhere. You have also given commendably to the various objects of general church work in the home and foreign field. But we must not rest satisfied with what we

have done. We have increased greatly in numbers and in ability; let us not take advantage of this which will enable us more easily to carry on our work at its present standard, but let us rather extend our operations, that we may increase the influence and usefulness of our church. Let us consecrate our all to the service of our blessed Lord. We have not put forth all our strength by far. The fields are white to the harvest, and there is every inducement in heaven and earth for doing our duty.

As to the Presbyterian Church at large, it will perhaps not be too much to say that, in means and men, it is the strongest Protestant organization on the globe. It is doing well, but it might do five times as much. There is no reasonable Christian undertaking that it could not accomplish by a thorough consecration of all its resources. For the attainment of this consummation the cross is our inspiration, and the Holy Spirit is our help. There lies before us a most inspiring prospect. It is not generally known that the Presbyterian Church is doing far more foreign missionary work than any other denomination. In China, India, Ceylon, Japan, Africa, Turkey, Greece, Egpyt, Syria, Brazil, and Mexico, France and Italy, our missions are in the lead. What does this mean? It means that if we go on and follow up the work already done, these nations, when they are evangelized, will be largely Presbyterian, that our church will be the dominant influence in shaping their civil and religious institutions. These nations constitute the great majority of mankind, and they make up two-thirds of the human race. Was there ever such an opportunity given any people? O may we rise in faith to meet it! If we do, by God's grace we shall shape the destiny of the world.

Brethren of the present, we stand between a glorious past and a future fraught with splendid possibilities. All voices call us to sublime consecration; God speaks from his throne,

commanding us to imitate his Son; from the galleries of history the heroes of the conflict call us to follow their example; and out of the coming years we seem to hear the appeal of those who can receive nothing from the past except through us, imploring us to be faithful to ourselves, to the fathers, to the generations yet unborn, and to God.

Who can falter? Who can, without shame, prove unfaithful on such a battle-field as that in which we strive for the conquest of the world to the kingdom of Christ, and for a crown of glory for ourselves that fadeth not away!

THE SABBATH-SCHOOL.

ADDRESS BY MR. J. D. K. SLEIGHT, SUPERINTENDENT.

HISTORY.

AN address composed of statistics is generally considered dry and wearisome, so on this glad occasion we shall present but little matter of that character.

In the early records of the First Presbyterian Church we find but meagre data for any information regarding the Sunday-school work. In fact, the Sunday-school, as now constituted, was not general in this country at that time, and the Sunday-school is not mentioned in the records of our church during the first thirty years of its existence. We have, however, reliable information that a prosperous school was organized in 1820, and held its sessions in the old Masonic Hall, on Franklin street, with Mr. Nathan Pollard as Superintendent. Later on it met in the "Pine Apple" Church. The school was held in the galleries, and the only access to the galleries was by a stairway on the outside of the building.

In the records of Session, under date of August 19, 1822, we find this important entry, viz.: "*Resolved*, To hold a regular quarterly examination of the children."

And August 6, 1824: "*Resolved*, To assemble the children quarterly for examination in the Catechism."

And February 21, 1844: "*Resolved*, That it is expedient to organize a Sunday-school in the new Lecture-room without delay."

During the pastorate of Rev. Dr. Armstrong he regularly catechized the children, and it was a most solemn and trying occasion to the youngsters when the minister came to the house and drilled them in the Shorter Catechism. There was at this time also an occasional Sunday-school Union meeting held in the city, and at one of these meetings Dr. Armstrong occasioned quite a laugh by reporting the attendance of his school as 162¼, and every one wondered who owned the poor little quarter of a child.

In the days of Dr. Moore the work of catechizing went on in good old Scotch fashion, Dr. Moore's plan being to district the congregation, and at certain times gather all the children of a neighborhood for catechism examination.

As far as can be ascertained the following is a complete list of those who have served as superintendents of our school, viz.: Messrs. Nathan Pollard, Samuel Reeves, David I. Burr, John B. Martin, Sidney Baxter, H. B. Gwathmey, W. F. Taylor, James Lyons, and J. D. K. Sleight.

In addition to this list of chief officers there has always been a noble devoted band of faithful teachers and officers, and notably among the latter were the lamented Wm. S. Donnan, Sr., Mr. R. T. Brooke, and Mr. Robert Whittet, Sr., all of whom did splendid work to advance the interests of our school, the latter two abiding with us still.

The first recorded report made by our church of its Sabbath-school to Presbytery, was in April, 1856, when the roll strength of the school was given as two hundred and sixty.

At a meeting of the session, June 2, 1873, it was "*Resolved*, that the Sabbath afternoon after each communion be set apart for a childrens service, at which children of the Sunday school, parents, teachers, officers and all interested be invited to attend, and that the night service be omitted on such occasions."

There is in nearly every home some one whom we entitle "the power behind the throne," and our Sunday-school has been blessed in the past with such a power, felt, appreciated and cherished.

In our well-beloved Mrs. Caroline E. Mayo, "the elect lady," the pastors, the elders, the deacons, and the Sunday-school has always had an efficient and faithful ally. In season and out of season, her labors have been unceasing, and for many years she made it her weekly duty to visit the people in the interest of the school, and especially to look after the absentees. Her life has been "steadfast, unmoveable, always abounding in the work of the Lord," and we pray for her a rich reward.

Mr. J. D. K. Sleight was appointed superintendent of the Infant Department in September, 1867. In September, 1873, Mr. Wm. F. Taylor, who had for many years been the faithful and beloved superintendent, resigned, greatly to the regret of all. Mr. Sleight was then placed in charge of the whole school, and, with a brief interregnum, has been honored with this high position until now, his term of office covering more than one-fourth of the whole life of the First Church.

The recorded assistant superintendents are Messrs. Wm. S. Donnan, Sr., R. T. Brooke, A. H. Christian, Jr., James Lyons, W. C. Preston, and John R. West.

Mr. Wm. F. Taylor was spared to us for some time after his resignation, and taught with great success a large Bible class. The last Sabbath he was present, in his usual good health, he walked to the desk as the school was about to close, with an open hymn book in his hand, and said in a whisper, "Brother Sleight, please sing this hymn in closing to-day." It was the familiar hymn—

"In the sweet by and by."

Never had he done such a thing before, and in view of

subsequent events it seemed almost prophetic, for on Tuesday morning our city, church, and Sabbath-school were bowed in grief, with the startling tidings, "Wm. F. Taylor was found dead in his bed this morning."

"Soldier of Christ, well done,
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy."

FRUITS.

In 1832, a mission school was organized in Butchertown, with ruling elder Samuel Reeves as superintendent.

In 1879, a mission school was opened on West Marshall, superintended by Mr. J. D. K. Sleight. This school was large and prosperous, but for good reasons, was discontinued some two years after its organization. Another mission school was started November, 1885, in the old Pine Street Baptist church, in charge of Mr. W. S. Donnan, Jr., and Mr. A. H. Christian, Jr. This school prospered greatly, but was finally closed, and re-opened in a school-house on Harrison Street, and finally resulted in the organization of Westminster church, and the building of a new house of worship in the growing "West end." But our fruitage does not stop here, for hundreds of dear young people have gone out from this school, firmly indoctrinated with the precious truths of our holy religion, and are to-day filling their places in this and other churches all over the land, as earnest, active workers in the cause of Christ. Your superintendent is frequently the recipient of letters from young men and women, who have gone forth from our school, and are now filling the places of superintendents and teachers in their homes, and send back loving greeting to the dear old mother school. A number of mission schools have been started in destitute parts of this and other States by young men who were once our little boys.

PRESENT STATUS.

The present condition of our school is healthful and hopeful. While it has never been a *large* school, its spiritual tone and character have been eminently high. Its roll strength is now two hundred and fifty scholars, and twenty-five teachers, and it is blessed with a devoted corps of officers, and a band of faithful earnest teachers, not surpassed by any in the land.

The main expenses of the school are met by the church, and the contributions of the school are largely devoted to benevolent work. On the first Sabbath of each month the offerings are devoted to the regular schemes of our church, Foreign Missions, Education, etc. A small portion is also used for incidental expenses, and the remainder given to various worthy objects. The "Gleaners'" Society, which is really the Sunday-school at work, has a noble record for the past, and bright hopes for the future. During the past year it has raised for benevolent purposes the sum of $246.07.

Our "Infant Department," under the special care of Mr. Wm. S. Donnan, has been grandly successful, and is a constant feeder to the main school. The offerings of the little ones have been remarkably generous, and under the wise and loving direction of Mr. Donnan have been profitably distributed. This class alone supports a little girl, "Tah Zing" ("Beautiful Moon"), in China, at a cost of $30 a year. They have also given a liberal sum to the Thornwell Orphanage, and are now aiding the "Kindergarten" work at the Old Market Mission.

We are now favored with the most complete and best Sunday-school library in our history, and this is mainly due to the munificent gift, made for this purpose, by Ruling Elder J. N. Cullingworth. Many of these books go into homes where but little religious reading is accessible, and we feel assured that this one branch of our work is doing great good.

MAGNITUDE OF OUR WORK.

There are some, even at this day, who look upon the Sunday-school work as a little thing, and Sunday-school teaching as a humble, trifling thing to do; but when we remember that we are called to be "co-workers with God," and then consider the magnitude of the work, we are amazed at their thoughtlessness.

There are now in the United States, 2,000,000 Sunday-school teachers, 11,000,000 scholars, and over 20,000,000 scholars and teachers in the world. What an army for Jesus? Then think for a moment of the character and composition of this mighty host, made up as it is of all ages and sexes,—boys and girls, men and women, rich and poor, old and young, with the *Bible* for its text-book, the whole Bible, Old Testament and New, exalting one idea, viz., a crucified, but risen and enthroned Saviour.

Considering all this, we can well answer the question sometimes asked, "Does it pay?"

Pay? Does it pay to go into the woods and clear away the brush and brambles, and make fruitful fields where before was a wilderness?

Pay? Does it pay to go out into the highways and gather in neglected ones, and tell them of Jesus and point them to a better life?

Pay? Does it pay to fill the lips of the young with the sweet songs of Zion, and drive out the vulgar ditties of the streets?

Pay? Does it pay to have your own soul warmed, your heart expanded, and your own knowledge increased, as you prepare from week to week for your God-given work?

Pay? Does it pay to be the means, in God's hand, of leading souls to Christ, and fitting them for eternal life? Verily, "he that winneth souls is wise, and he that turneth many to righteousness shall shine as the stars forever."

Surely one of the mightiest movements of the nineteenth century, far-reaching and *stupendous* in its influence, is the Sunday-school work. Beginning but little more than one hundred years ago, like the tinkling stream from some mountain spring, it has gathered strength and beauty in its onward flow, until now its power is felt all over the known world. Its hosts are numbered by *millions*, and inscribed upon its banner we read in glowing letters "*The Children for Christ;*" and this grand army of the living God shall conquer the world for him. O, let the church care for the children; let her throw around them the panoply of the gospel, and lead them, one by one, to the Saviour. Let her train them with loving care, for noble lives here, and for the higher service of the New Jerusalem. Let the church be faithful to the children, and the hour is not far distant when the little ones of to-day will be the victorious Christian soldiers of to-morrow, and the church will be as an army with banners, "conquering and to conquer." God help us to be faithful to the children.

HISTORY OF THE FIRST PRESBYTERIAN CHURCH.

BY HON. B. R. WELLFORD, JR.

THE Rev. Samuel Davies, D. D., a native of Delaware, was licensed and ordained as an evangelist, by the Presbytery of New Castle, in 1747. He immediately came to Virginia. The Episcopal Church was then the established church of the colony, and a license had to be obtained from the colonial authorities to authorize the exercise of his clerical office as a Presbyterian minister. This was granted to him, and his field of labor embraced the adjacent counties of Hanover, Henrico, Caroline, Louisa, and Goochland, his residence being only some twelve miles from Richmond. He was a man of fervent piety, endowed with high talents and splendid oratorical ability. His consecrated zeal in the Master's service was blessed with the practical result of many souls won, and of several churches established. He was called from Virginia, in the midst of his usefulness, to assume what was regarded as a higher and more important post of duty—the Presidency of the College of New Jersey, at Princeton. He left behind him in Virginia a revered and honored name, and the seed which he had sown has been bearing abundant fruit for the church and the State of Virginia from that day to this.

To one of the churches, which he had established at Pole Green, in Hanover county, the Rev. John Durburrow Blair, a native of Pennsylvania, but a licentiate of Han-

over Presbytery, was called some twenty-five or thirty years thereafter. In a few years Mr. Blair removed his residence, and, continuing his ministration to the Pole Green church, opened a classical school in this city, then a village of less than five thousand inhabitants. He very soon began to hold regular services in Richmond, and for some years alternated, week by week, with the Rev. John Buchanan, an Episcopal clergyman, in the use of the Hall of the House of Delegates for Sabbath services. The most kindly and fraternal relations ever existed between these Christian brethren, not merely as men, but as ministers of the gospel, differing only in ecclesiastical association, but one in a common faith and in a common office. The fragrant memory of their lives and example has been transmitted from one generation to another, and cherished by each as the common inheritance of this entire community, and contributed potentially towards the maintenance and perpetuation of that fellowship and charity which has in all these years characterized the different branches of the church of Christ in this city. The story of these "Two Parsons" is well and graphically told, in a book bearing that title, by the late Col. George W. Munford, which ought to be on the book-shelves of every Richmond home.

Though Mr. Blair was a resident of Richmond, and conducting a classical school in the city, he continued his ministrations as pastor of the Pole Green church. While he conducted public worship, as has been stated, he never undertook to gather his hearers into a congregation with a view to the organization of a Presbyterian church until a year or two before his death, when in September, 1821, the Presbyterian church on Shockoe Hill was regularly organized and Mr. Blair duly installed as pastor. This congregation worshipped in a building erected at the north-west corner of Franklin and Eighth streets, which continued to be

occupied by its successors until its destruction in the disastrous fire of April 3rd, 1863, consequent on the evacuation of Richmond by the Confederate Government.

Mr. Blair died on the 11th of January, 1823, leaving behind a sainted memory, which has been cherished by this entire community, in common with a large number of descendants, who have occupied and continue to occupy conspicuous positions in society, in the church, and in all the walks of civil life.

On the 26th of December, 1811, the appalling catastrophe of the burning of the Richmond Theatre occurred. More than sixty valued and valuable lives were lost, including among them the Governor of Virginia, and many others of the more conspicuous members of society of both sexes and of all ages, from budding manhood and womanhood to hoary three score and ten. Many of us now present have a vivid recollection of that fatal March day in 1870, when the floor of one of the rooms in the Capitol, in which the Court of Appeals was sitting, fell, precipitating into an untimely death so many of our own contemporaries. The number of these victims exceeded somewhat the casualties of the holocaust of 1811; but Richmond of 1870 contained more than 50,000 inhabitants, while Richmond of 1811 only numbered about 10,000.

The religious condition of the State of Virginia in 1811 was at a low ebb. The God-defying and man-destroying infidelity of the doctrinaires of the French Revolution had not then spent its force even upon these trans-Atlantic shores, and a tone of worldliness and alienation from all spiritual life was sadly prevalent in all circles of the community. But the startling calamity which shrouded this city in mourning was followed under the blessing of God with beneficent consequences. Under the solemnizing influences of this terrible providence, new life was infused into

the churches. The present Monumental Church was built by a general subscription of the community upon the site of the burnt theatre, and our Episcopal brethren were guided from above in securing the ministration in its walls of the late Bishop Moore, whose pastoral charge of that church and long episcopate in the Diocese of Virginia was so signally blessed in the revival and upbuilding of the old Colonial Church of Virginia.

The Presbytery of Hanover and the Synod of Virginia, thinking that the time was ripe for the Presbyterian Church to assume the aggressive, resolved upon an earnest effort for the establishment of an organized church in this city. The larger part of the population was then resident in what is now a remote eastern part of the city, and it was deemed wise to start the mission enterprise where attendance upon the services of the church would be more convenient than in any building upon Shockoe Hill. The success of the experiment depended very much, necessarily, upon the man to whom its conduct should be first entrusted. This responsibility was duly felt and appreciated, and in answer to fervent prayer for guidance from above, the choice of the evangelist was wisely made. The Rev. John Holt Rice was selected and commissioned to undertake the experiment. The prospect of success was so immediately encouraging that a church was formally organized by the Presbytery, and on June 18, 1812, elected two ruling elders, namely, Messrs. George Watt and Benjamin Mosby, and on the subsequent 17th day of October Dr. Rice was formally installed as pastor of the First Presbyterian Church of Richmond. A church building was at once erected on the site occupied in recent years by the tobacco factory of the Messrs. Hardgrove, on the south side of Main street, between Twenty-seventh and Twenty-eighth streets, at the foot of Libby Hill.

Dr. Rice was eminently qualified for the work to which he

had been called, and in spite of many obstacles which would have disheartened men less consecrated to the task, his success was steady and continuous during his entire pastorate. In less than five years it was found judicious to remove the church several squares westward, and a new building was erected in 1816 upon the south side of Grace street be-Seventeenth and Eighteenth streets. This building has now disappeared, but was familiar to all the *ante-bellum* residents of Richmond. From an ornament on the steeple it was known as the Pine-apple Church. After its abandonment as our place of worship it was sold to the Episcopal Church, and was the first field of pastoral labor in this community of the Rev. George Woodbridge, D. D., who was subsequently for so many years the beloved and venerated rector of the Monumental Church. Dr. Rice's pastorate continued only eleven years, when he was summoned hence by a call which he could not resist, to take charge of the infant theological school in Prince Edward county, which in its now enlarged proportions and widening sphere of usefulness, cherishes and perpetuates his memory in the hearts of all the churches of our Southern Presbyterian fold. His pastoral relation to this church was dissolved June 16, 1823. While pastor of this church Dr. Rice was efficient in labors outside of his own flock, was a wise and efficient adviser in all the general interests of the church, and a prominent actor in all the church courts, and was the Moderator of the General Assembly which met in Philadelphia in 1819.

The first Presbyterial report of the church, in April, 1813, showed a membership of 58 communicants. Under Dr. Rice's pastoral charge there were received into the church 263 members, 78 on certificate and 187 on examination.

Dr. Rice resigned June 26, 1823, and on December 6, 1823, the congregation elected as his successor the Rev. William Jessup Armstrong, then pastor of the First Presby-

terian Church in Trenton, N. J. Dr. Armstrong accepted the call, but was not installed until the 31st of October, 1824. During the vacancy of the pulpit the church was acceptably served by the Rev. James G. Hamner and the Rev. J. E. Curtis. Dr. Armstrong's term of service as pastor continued for ten years. He left the church in a flourishing condition, with a membership of 314 communicants, having received during his ministry 306 members, viz., 54 on certificate and 252 on examination. During his term of service the Pine-apple Church was abandoned and a new building erected on the north side of Franklin street, between Thirteenth and Fourteenth streets, on the square west of the Ballard House and the site now occupied by Randolph's box factory. Dr. Armstrong's resignation was consequent upon a demand for his services by East Hanover Presbytery as Secretary of a Board of Foreign Missions established by Presbytery. He continued in the service of the Presbytery, however, for a brief period, having been appointed as one of the secretaries of the American Board of Commissioners for Foreign Missions in September of the same year. The duties of this office enforced the removal of his residence to the city of New York. In November, 1826, official duties required him to visit Boston. He took passage on his return upon the steamer Atlantic, and was drowned in its wreck off the coast of Connecticut in Long Island Sound.

In July, 1834, the Rev. William Swan Plumer, then pastor of the church in Petersburg, was called, and on October 17 was formally installed as pastor of this church, and for more than twelve years continued to go in and out before this people, dispensing the words of everlasting life with an ability and fidelity crowned by the Master with marked success. His early pastorate was cast in troublous times, culminating in the great disruption of the American Presbyterian Church. Dr. Plumer was a born leader of men, and

it was impossible that, living in such times, he could fail to be a most conspicuous character. He threw his whole heart and soul into the discussions of the day, and his great abilities thrust him into the front, not only in his own Presbytery and Synod, but upon the larger arena of the General Assembly. When the disruption of the church was complete, though still a comparatively young man, he was called to preside as Moderator over the first Assembly of the Old-School Church, in 1838. In the midst of this controversy, he began the publication of *The Watchman of the South*, and for more than eight years, in addition to his pastoral labors, bore the burden of its editorial control. From its first issue down to our own day there has been no intermission in the weekly visits of this excellent church paper to hundreds of Christian homes; and to those who hail the periodic appearance of the *Central Presbyterian* under its present able administration with increased and increasing interest, it is pleasant to recall the association of its early history with its venerable founder.

The disruption of the church at large involved the division of many hitherto harmonious individual churches, and the severance of many happy pastoral relations. This church shared the experience of many of its sisters, but a large majority of the congregation, sympathizing with the opinions and convictions of its pastor, firmly adhered to the Old-School Assembly.

The consequence was the secession of some ninety or one hundred communicants, including five ruling elders and many of the most valued and pious members of both sexes, who were organized by the Presbytery into a separate church, under the name of the Fourth Presbyterian Church. Mr. Blair's old church was at that time under the pastoral care of the Rev. A. D. Pollock, whose long and consecrated life was terminated by death only a year or two since in the

county of Fauquier. Mr. Pollock and his people adhered to the New School Assembly, some of his communicants, however, transferring their membership to this church. The Fourth Presbyterian Church amalgamated with his, and under the name of the United Presbyterian Church, the organization has continued to this day, under the ministry of consecrated and godly men, with a history full of occasion for gratitude and thanksgiving for its eminent efficiency in the vineyard of the Lord. The destruction of its house of worship by fire, at the evacuation of Richmond, in 1865, having occasioned the removal of its site, the old name was changed to that of the Grace Street Presbyterian Church, under which name and the able ministry of its present pastor, the Rev. Dr. Fair, it has an apparent future of enlarged and growing prosperity and usefulness.

The most interesting incident of Dr. Plumer's pastorate, was the sending out of a colony, and its organization as the Second Presbyterian Church under the pastoral charge of the Rev. Moses D. Hoge. Dr. Plumer and his people, in contemplation of colonizing, cast their eyes upon a young man just completing his studies in Union Theological Seminary, and with an apparently God-given prescience of his future usefulness, invited Mr. Hoge to take charge of the new enterprise. A lot was purchased and a chapel erected, in which tentative services were held. The most sanguine hopes were immediately realized, and in February, 1845, seventy-four communicants were dismissed from this church and organized by East Hanover Presbytery as the Second Presbyterian Church, and immediately with entire unanimity elected Dr. Hoge as its pastor. It is not our province now to follow out the almost semi-centennial history of this honored church in its unbroken career of prosperity and usefulness under the single pastorate of its original under-shepherd. An expression, however, may be pardoned of the

maternal interest with which this old church has watched that history in its grand development, and the pride she shares with her daughter church in the commanding position she holds at home and abroad among the hundreds of Israel, and of the heartfelt sympathy with which our whole people unite with hers in the common prayer that the bow of their venerated and beloved pastor may long abide in strength among them and us.

Dr. Plumer's ministry terminated November 23, 1846. He resigned, with the profound regret scarcely less of his own congregation than of the people of Richmond and Virginia, to assume charge of the Franklin Street Presbyterian Church, in Baltimore, Md., as its first pastor—a church which is now in connection with our Southern General Assembly, under the ministry of the Rev. William U. Murkland, D. D. From Baltimore, he was transferred by the General Assembly to a Chair in the Western Theological Seminary, in Allegheny City, Penn. After the close of the war he accepted a Professorship in Columbia Theological Seminary, and continued in connection with that institution until a short time before his death. In 1871 he was the Moderator of the General Assembly of our Southern Church. During all his life this church occupied the highest place in his affections, and many, even of our younger members, recur with pleasant recollection to his not infrequent visits and pulpit ministrations. He died in Baltimore, October 22, 1880, but at his own request his body was brought to this church for the funeral exercises, and conveyed thence to its final resting place upon the hills of Hollywood.

During Dr. Plumer's ministry three hundred and sixty-nine members were added to the church—one hundred and sixty-nine on certificate and two hundred on examination. At the time of his removal the communicants numbered three hundred.

In about a month after Dr. Plumer's resignation a call was offered to the Rev. Stuart Robinson, then residing in Kanawha county, Virginia, but he could not see his way clear to accept it. The church then remained vacant for several months. On August 4, 1847, at a meeting of the congregation, the Rev. Thomas Verner Moore, then pastor of the Presbyterian Church of Greencastle, Pa., was elected as pastor. He accepted the call, and was formally installed November 28, 1847.

In 1851 another change was made in the site of the church. A new and handsome building was erected upon the lot on the corner of Capitol and Tenth streets, just facing the Capitol Square, and the old church upon Franklin street, near the Exchange Hotel, was abandoned.

In March, 1859, an organ was for the first time introduced into the church, and in a very short time the congregation was fortunate enough to secure the services as an organist of Mr. N. Bowditch Clapp, a skilled and accomplished musician, who has most acceptably and faithfully discharged the duties of his office for now nearly a third of a century.

Dr. Moore's pastorate was the longest in the history of the church, continuing from November, 1847, to December, 1868, a period of more than twenty-one years. During his ministry 619 additions were made to the church, viz., 252 on certificate and 367 on examination, and when he resigned, the total number of communicants was 389.

Dr. Moore's pastorate embraced the whole period of the war between the states. This city, as the seat of the Government of the Confederate States, was practically a besieged city from the beginning to the close of the war, and its utmost capacity was taxed to accommodate a large transient population of attachees of the Government and the armies, and of refugees from homes in the lines of the enemy. In addition to the ordinary pastoral labors of a

city congregation, there was daily and hourly exaction made upon his time and strength in ministrations to the sick and wounded of the army and the stricken and sorrowing among the non-combatants of both sexes. For the discharge of these onerous duties Dr. Moore was peculiarly gifted, and no man could have met the responsibilities of his position more acceptably or efficiently. He has been well described by our present pastor "as a St. John man, a man who had joined to his great abilities a sweetness of disposition which reminded his friends of the beloved disciple."

The action of the General Assembly of 1861 having made loyalty to the United States government, and consequent disloyalty by all citizens of the Confederate States to the authorities set over them, a condition of good standing in the communion of their church, no alternative was left to the Presbyterians of the South, and a separate church organization was an enforced necessity. At a congregational meeting called by the session on Sabbath morning, October 6, 1861, this necessity was formally recognized, and our representatives in the Presbytery of East Hanover and in the Synod of Virginia were "requested to take such action as may be needful to give effect to our wishes by the formation of a General Assembly of the Confederate States of America." This Assembly was duly constituted December 4, 1861, at Augusta, Georgia, the Rev. B. M. Palmer, D. D., of New Orleans, being elected as its first Moderator. Dr. Moore was the Moderator of this Assembly at its meeting in 1867 in the city of Nashville, Tennessee. The church at Nashville becoming vacant a few months afterwards, its people, in looking out for a new pastor, were, not unnaturally, attracted to the gifted Moderator of the Assembly which they had been privileged to entertain so short a period before. The call came to Dr. Moore most unexpectedly, but he regarded it as a providential indication of

duty. Dr. Moore was never physically a robust man, and for some time his health and strength had been yielding to the exactions made upon them, and he felt that if he remained here, the end of his earthly labors was near at hand. There was some reason to hope that a change to another theatre of duty might avail towards the restoration of waning vigor of body and health. It was a sore trial to have to part from his loving people, and it was a sore affliction to them to consent to his departure. But the path of duty seemed to be blazed before him, and the relation of pastor and people, which had so happily existed for twenty-one years, was dissolved in December, 1868. The fond hope that the removal would result in the prolongation of his valued and valuable life for many years was doomed to a sad disappointment. His health continued to decline in his new field of labor, and in less than three years, on the 5th of August, 1871, his ransomed spirit passed to its everlasting rest.

The church did not long remain vacant. On December 29, 1868, the Rev. Thomas Lewis Preston, D. D., then pastor of the church in Salem, Va., was elected pastor. He accepted the call, but was not formally installed until May 15, 1869.

Dr. Preston's pastorate continued for more than fourteen years, and was dissolved at his request, with the reluctant assent of his people, in September, 1883, to enable him to accept a call to his present field of labor, as pastor of the church of his youth, in Lexington, Va.

On November 19, 1870, twenty communicants were dismissed for the purpose of uniting with others in the organization of a Presbyterian Church in our southside neighbor, the city of Manchester.

During Dr. Preston's ministry three hundred and sixty-five communicants were added to the church-roll—one hundred and forty-six on certificate and two hundred and

nineteen on examination—and at the time of his resignation the membership of the church numbered three hundred and fifty-nine.

The most affectionate relations existed between pastor and people, and perfect harmony in the congregation during this entire pastorate, and its severance is of too recent date for the scars it occasioned to have been yet entirely healed. The earnest and unanimous testimony of his people, in assenting to his request for a dissolution of the pastoral relation, to the fidelity and ability with which he had served them, was a feeble expression of their appreciation, and their reluctant assent was coupled with the assurance "that the consideration of the health of our pastor and the peculiar circumstances that seem to indicate the guidance of Providence, in the decision to which he has come in the selection of a new field for his pastoral services, alone reconcile us to the sacrifice we are called upon to make."

His presence among us upon this occasion greatly enhances its interest to us all, and is appreciated as the occasion for renewed thanksgiving and heart-felt invocations for the continued blessings of God's providence and grace upon him and his.

The Rev. Robert Pollok Kerr, D. D., was elected December 30, 1883, and regularly installed as pastor by a Committee of East Hanover Presbytery on Sabbath evening, February 3, 1884. At the time of his election, Dr. Kerr was occupying the pulpit of the Tabb Street Presbyterian Church, from which his venerated predecessor, Dr. Plumer, had been in like manner called to the pastoral charge of this church.

Dr. Kerr's ministry has been almost identically coeval with the history of this church in its present location. For many years previous the trend of population in this city westward had foreshadowed the necessity of a proximate

removal of the site of the church. A providential opening for this removal, without entailing upon the congregation any financial embarrassment, presented itself in the desire of the city of Richmond to secure the lot upon which the church stood, for the purpose of enlarging the adjacent lot, upon which it was proposed to erect a new City Hall. A contract was made with the city to convey the church lot upon the consideration of the transfer by the city to a lot—selected by the congregation, at the corner of Grace and Madison streets—of the church building, and in addition thereto the supply of accommodations during the necessary interval for the regular church services, without any expense to the congregation. This contract was faithfully and acceptably performed by the city, and the church building, under the vigilant superintendence of the city's accomplished Engineer, Col. Wm. E. Cutshaw, and his Assistant, Mr. S. E. Bates, almost exactly reproduced upon the new site. The last Sabbath exercises in the old church were held on April 17, 1884, and the last service was a touching farewell prayer meeting held in the lecture-room on Tuesday, April 29, 1884.

The new building was completed and ready for occupancy in the spring of 1885, and interesting dedication services were held on Sunday, April 19, in which Drs. Preston, Hazen, and Richardson participated, Dr. Preston preaching a sermon appropriate to the occasion. During the interval between removal from the old and occupancy of the new building, the usual services of the church were regularly observed under our own pastor as frequently as his health permitted him to exercise his office. The Christian courtesy and kindness of our brethren of the Grace and the Second Presbyterian churches, and of the Broad Street Methodist Church, of which the Rev. A. C. Bledsoe was then pastor, and of the Monumental Episcopal church, of which

Rev. THOMAS L. PRESTON, D. D.,

FIFTH PASTOR.

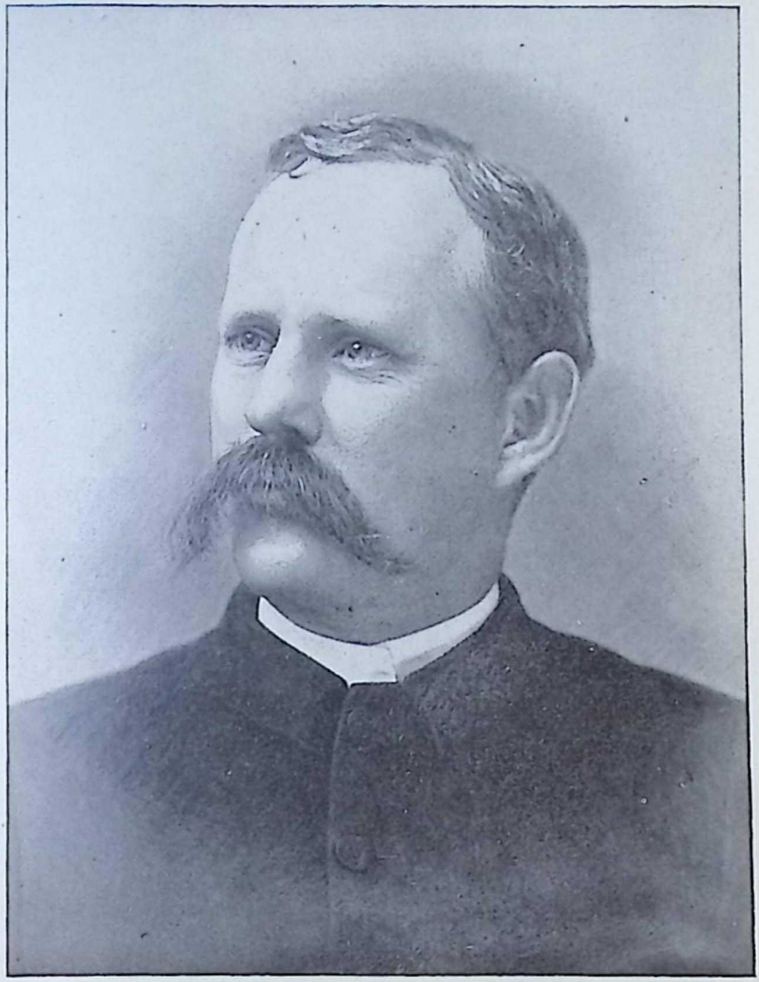
the Rev. Dr. John B. Newton was then, as he continues to be, the rector, extended to us generous and cordial invitations to make use of their respective buildings, and it was our grateful privilege to accept for a time some of them. With the brethren of the Grace Street Church, joint prayer-meetings where held for a portion of the time, and during the absence of Dr. Hoge for a month or two during the summer, his own congregation and ours enjoyed together in their building the ministrations of our pastor, and for some time thereafter during his disability from ill health, we were privileged to sit with Dr. Hoge's own people under his ministry. But for a large portion of the time, our services were held in Mozart Hall, in which accommodations were provided for us by the city. The fraternal courtesy of our dear brethren of the Episcopal and Methodist churches was warmly appreciated, and received from Session and people a cordial and grateful acknowledgment.

The early part of Dr. Kerr's ministry was unhappily interrupted by protracted indisposition, which disabled him for ordinary pastoral services. A cessation from labor for several months and a trip to Europe was advised by his physicians with a hope of restoration, and the necessary leave of absence was mournfully granted by his people. Under the blessing of God the fond hopes with which it was granted were fully realized, and pastor was restored to people with renewed vigor of body and mind. That vigor, with a consecrated zeal, has been earnestly devoted to every interest of his church, and its success has been abundantly attested by the fact that at every communion members have been added to our roll, and every report to Presbytery has shown a healthy and vigorous advance in the prosperity and usefulness of the church.

One of the most interesting incidents of Dr. Kerr's pastorate, suggestive of well-founded hopes for a widening future

of beneficent results, has been the organization in the path of the city's westward progress, at the corner of Cary and Sycamore streets, of the Westminster Church, now under the pastoral care of our beloved brother, the Rev. James Little. After several tentative efforts for expansion of our church in a westward direction, it was thought wise, in the spring of 1888, to venture upon the experiment of a vigorous prosecution of a mission enterprise. With that view a Sunday-school was established in a school-house in the county of Henrico, just beyond the city limits, and the prospects of success seeming to indicate a providential direction, a lot was selected, and its purchase and the erection thereon of a chapel for religious services was authorized at a congregational meeting held June, 17, 1888. The necessary funds were promptly provided by our people, and the building erected and made available for the proposed object. Some of our zealous young brethren threw their hearts into the work and succeeded in building up a promising Sabbath-school. The pastor voluntarily assumed the labor in addition to the usual services in the church, which were entirely uninterrupted all the time, of preaching there regularly every Sunday evening. A good and growing congregation was soon gathered. Much interest was elicited among the neighbors outside of our own church connection, and such realization of happy result manifested itself as to justify the regular organization of a church, which was accomplished under the authority of East Hanover Presbytery, on the 17th day of March, 1889. Dr. Kerr continued his pulpit ministrations until August 1st thereafter, when the Rev. Mr. Little was called to the pastorate. In the future of this infant enterprise the mother church feels the most maternal solicitude, and with prayerful hope looks forward to a future of abundant fruit.

Our annual Year-Book has just been published, and pre-



Rev. ROBERT P. KERR, D. D.,

SIXTH PASTOR.

sents a most gratifying exhibit of the present condition of this church. The church roll numbers five hundred and twenty-five (525) communicants.

In the midst of the exacting duties of his pastorate, Dr. Kerr has been a frequent contributor to the religious press, and has published several valuable and interesting works: his "*Presbyterianism for the People*," "*The Voice of God in History*," "*The History of Presbyterianism*," "*The Land of Holy Light*," and very recently, a compilation of hymns and tunes for church services, under the title of "*Hymns of the Ages*," which has been adopted, not only by our own congregation, but by many other prominent churches, and has proved so generally acceptable that a new edition has been already called for, and is just now about to issue from the press.

It has been gratifying to his people to know that their own appreciation of their pastor has been shared, not only by their brethren of every ecclesiastical connection in Richmond, but in distant cities. Signal manifestation of this appreciation has been given in calls for his pastoral services to other churches of commanding influence; but the tie which has bound pastor and people in such harmonious relations for now more than eight years, has resisted all efforts to sunder it. That this happy condition may long continue, and may be shared in by their children when the gray heads among us shall lie mouldering in the grave, is the earnest, expectant prayer of this entire flock.

The present condition and past history of our Sunday-school, that invaluable adjunct of every Christian enterprise, has been graphically and entertainingly recited before you by my excellent brother, whose marked gifts for, earnest devotion to, and efficient labors in that interesting field, have been crowned with such abundant success as to make his name familiar as a household word in all our churches.

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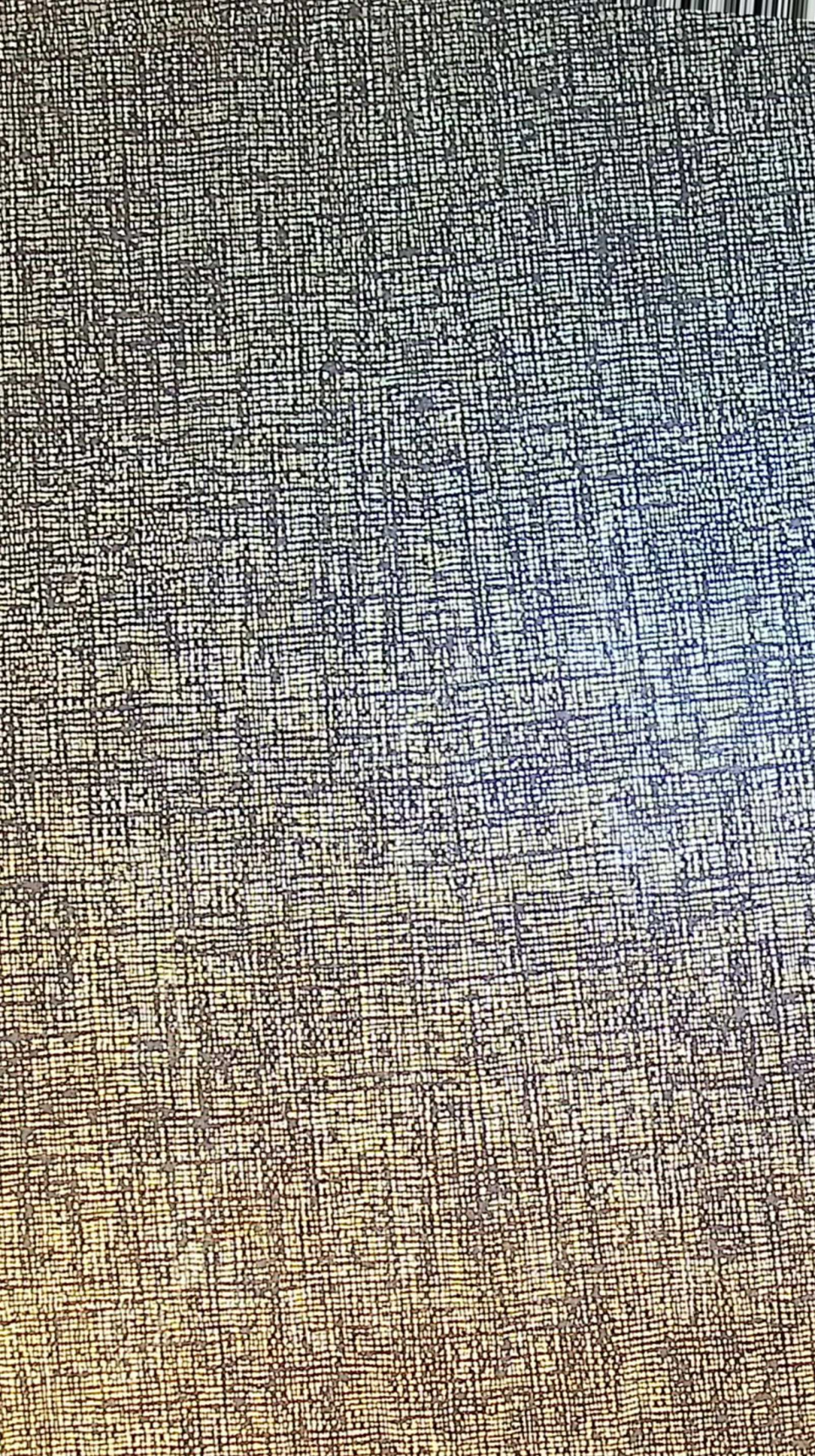
Under the pastorate of Dr. Kerr, four hundred and twenty-five communicants have been added to our roll, and the present indications of spiritual life among the members of the church, and of thoughtful interest and respectful attendance upon the services of the church of the non-communicant congregation, justify the expectation of a future increase fully commensurate with our happy experience of the past.

A roll is appended hereto of all the ruling elders who have served this church from its first organization, and of all the dear brethren whom this good old mother church of ours has trained and sent forth as watchmen on the walls of Zion to proclaim unto dying men at home and in heathen lands the unsearchable riches of Christ.

In thus reviewing the history of this church, from its original organization to the present moment, and recalling its many manifestations of prayers fulfilled and hopes realized, we find abundant occasion for grateful acknowledgment of the ever-present guidance of the great Head of the Church. In making that retrospect we cannot fail to realize how great a cloud of witnesses compass us about, who have passed through the portals of this earthly tabernacle to that house above not made with hands, eternal in the heavens. "Wherefore, beloved brethren, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the hope set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The following ministers of the gospel were once members of this church:

Rev. William S. White, D. D.*
Rev. Joseph E. Curtis.*
Rev. John S. Watt.*
Rev. Albert L. Holladay.*
Rev. William P. Buell.*
Rev. William H. Pollard.*
Rev. Francis S. Sampson, D. D.*
Rev. Jacob D. Dudley.*
Rev. George D. Armstrong, D. D.
Rev. John H. Rice, D. D.,* (son of the first pastor).
Rev. Thomas Ward White.
Rev. George H. Denny.
Rev. P. P. Flournoy.
Rev. William C. Buchanan.
Rev. Edwin T. Wellford.

*Dead.